

SCRIPTURES FOR THE BLIND

BIBLE SOCIETY RECORD

JULY 1943



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U. S. Marine Corps.

READING THE BIBLE ON GUADALCANAL
(See "If I Come Back"—Page 82)

TRANSLATION

Glimpses of Our Men with Their Bible

THE officers of the Bible Society wish to share with the readers of the BIBLE SOCIETY RECORD a few of the many letters that are continually coming from the chaplains and the men of our forces. These letters have convinced the officers of the widespread practice of sincere and thoughtful Bible reading among our men—possibly to a degree exceeding that of any other mobilization.

An American chaplain stationed in England writes:

I was in London buying books for my unit. Just after lunch a man stopped me on the street, and asked if I was not an American padre. He said he would like to talk to me if I could spare a little time. He had been in the French Army three years, and evacuated to England in the Dunkirk affair. Then he spent sixteen months in the British Army, and was discharged as physically unfit. He went to the American Army headquarters and tried to get in the U.S. Army, but was turned down as physically unfit. That was the last straw. His father is still in Paris, and he wanted to leave a farewell note with me to be mailed to his father at the end of the war, and then he was going to commit suicide. I spent almost two hours talking with him, and finally got him to accept a little money and make one more try at getting work. He said it was all so futile, as he had exhausted every possible means of getting work, and he was so tired of it all. But he finally agreed to try. I told him to first get a room; then get a New Testament and read the Gospel of John; and then start out looking for work. Yesterday I received a letter from him, in which he said he had followed my directions to the letter, and the miracle happened—he found a position as senior clerk for a contracting firm. His faith in God and in humanity had been restored. I sent him some more money to help him get his clothes which were being held for back rent. I tell you this as an example of what a little money with human kindness and Christian counsel can do . . . God does give us glimpses now and then of what he can do through our feeble human efforts.

From a Navy chaplain at a North African base comes this cheering word:

You always make it easier

for the chaplains in service, and although I've tried to tell you so before, I repeat it again, "You are my right arm in extending the Good News, the Living Word to these sailors in Africa." How thrilled I am to hear them ask, "Chaplain, have you a copy of the whole Bible? I've read the Navy Testament through and want more of the Bible."

The assistant post chaplain from a camp in Mississippi writes:

The ten cartons of New Testaments came the other day, and these will be a great blessing to our men. I know it makes you happy to know that the men in the service are daily concerned about spiritual things. They come and ask for Bibles in the office and at every service . . . So you see that you are sowing the gospel into their hearts, as you send forth the Word in such a noble way. Eternity alone will tell the final result of each one of these "small tasks." We chaplains daily appreciate the privilege of passing on to the men the Bible, because we know that when they read God's Word, they turn to Christ and to the Christian life . . . The men are attending the services in large numbers, and bringing their buddies along with them. Last Sunday we had eighty-seven conversions, and others have been saved during the week in the chaplain's office. The men enjoy singing the old gospel songs, and hearing the Bible preached in its purity. Please urge the folks back at home to pray for the chaplain and for the men.

"If I Come Back"

*A Letter Read Over the Phone by a Mother
from Her Son in Guadalcanal*

"OUT here, I have had time to think about the deeper things of the spiritual life . . . Back home we went to church once in a while; but the fact is that the church and the Bible meant very little to us as a real power in our lives . . . But I have been reading my New Testament which the chaplain gave me from the American Bible Society, and it has caused me to think very seriously about my soul and the future.

"I am writing you, Mom, to ask that you read with me a chapter from the New Testament each day. I have read through the Book of Matthew and will soon begin to read Mark . . . This is my plan. Beginning about the middle of the month, you and Pop will read the first chapter of Mark, and I will read the first chapter way across the other side of the world. Each day we'll read the next chapter, and I will feel that somehow we are united, sort of joining invisible hands; and I know that, if I come back, the church and the Bible will mean more to us than ever in our lives."

—At this point the voice of the Mother broke, and she hung up without giving her name.

From the Society's Dallas office comes the report of an impromptu meeting of sailors and officers at a field in Corpus Christi, Texas. They were talking about "Reasons Why I Believe the Bible Is True." Among the eleven reasons listed were the following:

The Bible covers a period of hundreds of years. It was written by many authors, who were widely separated from each other in time, customs, and countries. Would not one expect such a book to be a jumbled mess of incoherent thought? Nevertheless, the unity of thought and purpose is so perfect, that each book supplements the others, proving there
(Continued on page 88.)

BIBLE SOCIETY RECORD

A Journal Dedicated to the Wider Distribution of the Holy Scriptures

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The Bible and Tomorrow

THE Bible has had a glorious succession of yesterdays. Its teachings have blessed two hundred generations. It has molded the life of nations—their literature, their art, their music, their morals, their manners, their notable men and women.

It has done battle with determined foes, and conquered them. Thomas Paine was one of these. He lived a hundred and fifty years ago, and said some things that deserve to be remembered; but it is hard to interest people in anything Tom Paine said or did even today because of his antagonism toward the Bible. At the close of the first part of his famous book "The Age of Reason," he said, "I have now gone through the Bible as a man would go through a wood with an axe, and felled the trees. Here they lie, and the priests may replant them; but they will never make them grow." Tom Paine was mistaken. He cut down nothing, and no planting has been necessary. Since his day the Bible has become a book that is within the reach of almost all the world. In its entirety it has been translated into all the great languages of the world, and many more. Parts of it have appeared in hundreds of additional languages. Indeed, hundreds of languages have been reduced to writing for the primary purpose of receiving, preserving, and presenting its teachings.

In recent yesterdays the Bible has taken deep root in nations that had scarcely known it before. This is true in India, where one veteran missionary says the people cannot resist the story of the cross. It is true in Mexico and Brazil. It is notably true in China, where the nation's leaders are as devoutly seeking to build their new state on its teachings as were our Puritan forefathers.

The business of publishing the Bible has, in the last century, become the greatest publishing enterprise in all history. It is for the most part a non-profit business, concerned principally to see that copies of God's Word are made available to every man, no matter how poor he may be or what language he speaks. For many years 25,000,000 copies of the

Scripture have been distributed annually, and the distribution has included almost every country in the world.

The present war has greatly popularized the Bible. The men at arms are reading it as they never did in any other war—in our land and other lands. Their families at home are doing likewise. The demand for Bibles in this country is unprecedented.

The nations of Europe which gave the Bible to the world are, some of them, completely without a supply of Bibles now. Others have very few. Hundreds of thousands of copies will be desperately needed immediately after the war is over. The Latin American republics where Bibles are not published, but where thousands of people are clamoring for them, will need Bibles in carload lots. China, where people are rapidly becoming literate and are hungry for the Scriptures, will require literally millions of copies. Africa, where missionaries have been vigorously pushing their conquests for Christ while the war has hindered missions in many other lands, will be needing greater supplies than ever before.

Most of these needy areas will be for years too poor to pay even the cost price of the Scriptures they clamor for. China, which in prewar years sometimes purchased more than ten million Gospel portions, will be the poorest, possibly, of all, but her demand will be many times multiplied. Somebody must be ready to supply all these demands. Who more naturally than the Christian people of America. The American Bible Society, as the agent of the churches, has 127 years of experience in this field. It stands ready to anticipate these needs of tomorrow to just that degree that the American people support its work. Tomorrow's world will need the Bible to meet the stern issues of reconstruction. Tomorrow's world will be asking for the Bible, because the Bible is better known than ever. Tomorrow's world will get the Bible if the American people will have it so. The story on the next two pages will tell you what you can do about it.

The Supply Line or —?

THE supply line carrying comfort, courage, and personal integration,—or the question mark holding loneliness, despair, and blind confusion? The supply line—the Word of God; the question mark—individual indifference and selfishness. The supply line lies ready beside us to reel out to stranded men and women; while the question mark looms behind. It is the question mark whose shadow reaches the straining eyes first. Will we blot out that sign, and reach their silent longings with the supply line of the Bible?

A supply line involves two conditions—the supply and the demand. The supply of the Bible today draws heavily upon the American Bible Society and the American churches and people. No society and no people are as well able to face the world's urgent need of the Scriptures. The other three international societies are much handicapped in their work; for the British Society's paper ration is three eighths of normal, printing operations are hampered, and transportation abroad reduced; the Scottish Society is as seriously crippled as the British; and the Netherlands Bible Society has been cut off from its work in the Indies for over three years. The national societies, principally in Europe, struggle constantly against the prohibition of paper supplies, printing sidetracked by war industry, and the hostile interference of the authorities. In contrast to this, the American Bible Society produced in 1942 more Scriptures than in any previous year. In the three years ended June 30, 1943, the Society, through its War Emergency Fund, has distributed more than 500,000 Bibles, Testaments, and Gospels in 34 different languages to prisoners of war and refugees in camps in Germany, Italy, France, India, South Africa, Egypt, the West Indies, Canada, and the United States—mostly in Germany, increasingly in the United States. More than 42,500 French Bibles, Testaments, and Portions have been supplied to the impoverished churches of France and Belgium. The Society made a gift of a \$5,000 folding and binding machine to the British and Foreign Bible Society to replace one destroyed by enemy action in 1940. Production and distribution was carried on for the British Society in Czecho-Slovakia, France, Hungary, Italy, and Poland, and in Madagascar and various parts of Africa, at a cost of \$36,650. Before Pearl Harbor, the Society administered the work of the Netherlands Bible Society in the East Indies, which were cut off from the homeland—cost, \$19,750. To service men and women in the Army, Navy, the Air Forces, Marines, Coast Guard, and Merchant Marine 2,043,521 Testaments were distributed. Of these books 1,285,351 have been given to the men through

the chaplains, and 758,170 sold at the cost price of 15¢ to civilians for distribution. The Society has also distributed free through the chaplains 37,210 Bibles and 464,579 Gospel portions.

In 1943 the Society is moving Scriptures out to all parts of the world, although difficulties of slower production, drafting of personnel, and limitations on transportation increase the problems of how to meet the widening scope and deepening intensity of the demands. The supply of Scriptures to men and



Bibles are lost under circumstances like this

women of the armed forces and Merchant Marine is going on steadily to fill the continuing, urgent requests from chaplains. Prisoners of war are asking for and receiving more and more Scriptures. The Society is now equipping Merchant Marine and Navy lifeboats and rafts with Testaments in waterproof containers. The printing of Italian, Polish, French, and other Bibles and Testaments is being undertaken in Switzerland, in order to supply civilian populations unable to get them in their own country. The Society is preparing in the United States a new Russian Bible and new editions of Norwegian, Polish, Italian, and German Bibles and Testaments, and Greek, French, Bulgarian, Polish, and other Gospels. The soldiers in the armies of several Latin American countries will soon find available over 200,000 Spanish Testaments for their use. For the African peoples, cut off from their usual supply from the British Society, the American Society is publishing new editions.

This, then, is the supply line of today which is carrying the supply to the demand. Will there be a supply line of tomorrow to feed those who are hungry, to gather in those who are strangers, to clothe those who are naked, to visit those who are sick, to comfort those who are in prison? The United Nations governments, and our own in particular, are preparing food supplies and other goods for the succor of millions of impoverished people, immediately the stricken lands are set free. Even so the Christians of America must prepare at once to aid their fellow-Christians in Europe and the Far East to return the life of the churches to the fullest strength for their invaluable ministry to their own people and nations. For this the Scriptures are essential. The Christian people of America—far better equipped for it than any other—must stock now the American arsenal of Scripture supplies for immediate shipment to churches and Bible Societies in these countries as soon as the sea lanes are opened. This will involve Norway, Belgium, France, Czechoslovakia, Hungary, Rumania, Poland, Italy, Bulgaria, Greece, Yugoslavia, Burma, Malaysia, Korea, China, and possibly Denmark, Germany, and other countries. Within the first six armistice months it will require not less than 600,000 Bibles and 1,200,-

000 New Testaments, costing over \$850,000. Because of the time required to secure paper, to print and to bind, the American Bible Society should now start production to cost in this year approximately \$350,000.

SUMMARY OF NEEDS

1. Scriptures for men and women in Army, Navy, and Merchant Marine.....	\$200,000
2. Scriptures for prisoners of war and refugees, sent out from Geneva, Switzerland, and New York.....	35,000
3. For publication in Switzerland for impoverished churches and civilians in Europe and elsewhere.....	75,000
4. For publication of new Scriptures for Africa	10,000
5. For rehabilitation of the Netherlands Bible Society work in Java when that land is retaken.....	10,000
6. For advance publications to be immediately supplied to conquered countries with the reopening of sea lanes.....	350,000
Deficit forward July 1, 1943.....	16,187
Need before July 1, 1944.....	\$696,187

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Twenty-one Carts of Bibles

by Daniel Nelson

DANIEL NELSON was born in China and has lived there all but nine years of his life. He has held positions of high responsibility for the Lutheran Church in China. He lived for four and a half years in Free China, experiencing there over fifty bombings. He has crossed the lines four times—which is a record for a foreigner. He has lived with guerrilla fighters, government troops, Red Army troops, and has also traveled with the Japanese Army on one of its campaigns. He has just completed his work for a doctor's degree, and has recently completed the compiling of a Chinese-English Dictionary.

In submitting this article, Dr. Nelson says, "Naturally, I have not mentioned the names of towns or cities, nor did I dare go into great detail regarding the hazards of the trip."

With the true lexicographer's interest, Dr. Nelson adds these comments to certain words occurring in the third and fifth paragraphs:

Coolie is the Chinese term for laborer. It is a transliteration of the character "ku li," meaning "bitter strength."

The flat cart is a war adaptation of the ricksha. The ricksha carriage is removed, and the rubber tired wheels and axle adapted into a flat cart capable of transporting people or supplies. The coolie uses a shoulder strap which increases his pulling power.

The word "Squeeze" is the name of the old Chinese system by which levies were made without the license or consent of the government. The Kuomintang Party made much progress in eliminating this evil, but due to war conditions it still persists.

The Bible is essential to one who is trying to preach and teach the gospel of Christ. With all communication lines from Free to Occupied China disrupted, our supply of Scriptures soon dwindled to nothing. Many Chinese came to get New Testaments and Bibles, but we had to turn them away.

Finally, I decided that I would try to make a trip through the lines to Occupied China to see if it was possible to bring back a supply of Bibles. The trip took me from one province of China to another—over mountains, across rivers, and over a variety of paths and detours, as the roads in this part of China



LEFT—Dr. Nelson with his bicycle, equipped for weeks of travel

ABOVE—Some of the twenty-one carts waiting to be ferried across a river in Occupied China

have been destroyed in order to impede the advance of the Japanese. The trip was so dangerous, that I could not even engage a Chinese guide to go with me. There were many hazards on the trip, and I had a number of narrow escapes. Since there were no restaurants along the road, I ate the little food I carried with me on the bicycle—such as tinned food, Horlick's milk tablets, etc. At night I slept in the open or in some deserted temple. Meeting guerrilla bands and Japanese foraging parties only added excitement to the trip. To make a long story short, I arrived safely at my destination.

In Occupied China I was able to visit a number of port cities, and to buy hundreds of Bibles from the Bible Societies. Most of the Bibles came from the American Bible Society. The Bibles were packed in large wooden cases and shipped from different parts of China by rail to a designated point near no man's land. From then on, the problem of transportation became more acute. After dickering for a couple of days with Chinese ricksha coolies, I was able to engage twenty-one flat carts to transport the Bibles and medicines. Each flat cart was pulled by one Chinese, and the maximum weight of each cart could not exceed three hundred pounds.

Early one morning our caravan started to wind its way through the streets of this Japanese occupied city. When we came to the city gates, the Japanese guards stopped our caravan abruptly, and delayed us a number of hours. We were finally able to convince them that the cases were of no military value, and contained only Bibles and medicines. After investigating some of our boxes, they were satisfied that we told the truth, and permitted us to continue our journey.

Our first objective was to reach the northern bank of the Yellow River. This meant a trip of only fifty miles, but it took us three days. There were many delays, due to breakdowns or flat tires. The whole caravan would then come to a sudden stop, as it was essential that our entire party keep together. We had to wade through many small rivers, and this also delayed us. If the water was too deep for the carts, six men would lift a cart on their shoulders and carry it over. Sometimes we came to a larger

river, which we could cross only on boats. The "squeeze" to the boatman often amounted to hundreds of Chinese dollars. These numerous "squeezes" added considerably to the expense of our trip. When we finally came to the main bank of the Yellow River, we paid the cart men and began negotiations with the local officials to allow us to cross the Yellow River blockade. This was no easy matter, although we did have passports from the Chungking government.

After negotiating for days, we were permitted by the Chinese officials to transport our cases across the river on a military junk. In spite of its size, the Chinese junk was at the mercy of the swift current, which carried it two or three miles down the river from where we started. One party was not so fortunate as we were. Their boat capsized, the people were drowned in the swift current, and all their belongings lost. To add excitement to the occasion, Japanese scouting planes came to investigate what we were doing. One night it rained, and, although we huddled together as best we could under some oil-cloth with which we built a tent, we were nevertheless drenched to the skin. The summer heat was intense, so the drenching was really welcome.

On the southern bank of the Yellow River we were delayed four or five days while I made a long trip to interview a Chinese general to ask permission to continue our journey. The general was in charge of a large army guarding the Yellow River against Japanese invasion. I was impressed by his machine-gun brigade. He must also have impressed the Japanese, as hundreds of the invaders were machine-gunned in their futile attempt to cross the river. From this point on we were able to secure about ten oxcarts to transport our supplies. Oxen are never in a hurry and averaged only about eighteen miles a day. Not satisfied with our progress, we reverted to the flat carts for the rest of the journey.

The remainder of the trip was quite monotonous, except when the Japanese bombers came over us. We would then quickly run for the nearest foxhole, and remain there until the raid was over. After one month of continuous travel from the time we left the last Japanese-occupied city north of the Yel-

low River, we finally arrived at our destination. Missionaries and Chinese were elated to see such a large supplies of Bibles and medicines. The Bibles sold out in three months. In former days many Bibles and New Testaments were given away. Today the Chinese pay for them and thus realize more fully the importance of the Scriptures.

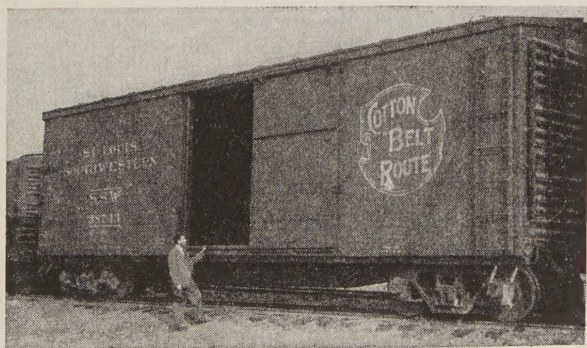
The demand for Scriptures in China today is unparalleled in the history of Christian missions in that country. The Chinese people are literally gospel hungry. In our part of China we could use twenty-one cartloads of Bibles every three months. We thank God for the American Bible Society that continues to make the Bible available for China.

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Thank God for An Empty Box-car

THIS is a short story in pictures that brings good news from the American Bible Society's Agency in Mexico. The distribution in Mexico in 1941 was 274,457 volumes. In 1942 this moved to 445,370—which, although it included a 60 per cent increase in New Testaments, was principally due to the wide circulation of Gospel portions through the vigorous campaign of the Salvation Army to place Gospel portions in every home in Mexico. The figures for 1943 will far exceed those of any other year because of this one shipment. In his letter of May 22 to Treasurer Darlington, Señor H. T. Marroquin, the Society's Agent in Mexico City, writes, "The car was unloaded here on the 12th of April. It contained 990 Bibles and 647,075 Gospels. This is the largest single shipment we have ever received from our headquarters."

The car went straight through from Crawfordsville, Indiana; where the books were printed for the Society. Of the consignment, 510,000 are the third and final shipment of the one million ordered by the Salvation Army for this year's campaign.



Secretary Marroquin thanks God for the largest shipment of Scriptures Mexico has ever received, and prays for other similar shipments, because Mexico is hungry for the Word of God



Some of the books are delivered direct to the office and storeroom of the American Bible Society which is located in the Methodist Church building



Most of the books are taken directly from the car to the headquarters of the Salvation Army, which is the two-story building just ahead of the truck. It is located in one of the most vicious districts of the city, where many have been rescued from the underworld



His regular daily practice

Keystone.

(Continued from inside front cover)

must be a Divine authority linking them together.

The greatest success stories through the ages have been of men who have taken the Bible as their standard for living. Washington, Jefferson, Franklin, Lee, Newton, Lincoln, and countless others are examples.

One of the sailors in the discussion said:

There are many other reasons why I believe the Bible. One is that God has a message for each heart. The Bible gives inspiration and unfolds mysteries that man alone never dreamed of. Each reading of a favorite passage will bring out something new—something that one can only see as he grows in faith and knowledge with God. I am convinced that the Bible is the inspired Word of God; and that it will bring salvation and comfort to every man who will earnestly accept its teachings.

A mother wrote one of the Society's District Secretaries as follows:

I got a letter from across the seas from James, and my, I was glad! The first word in over five months. He is well and said, "Mamma, tell Mrs. B. when you write her, that I carry the little Testament she sent me everywhere I go, as it is so much comfort to me,—and I think of her and you, Mom, every time my hand happens to touch the little book. I hope others read it too,—don't you?"

From a Naval Air station comes an acknowledgment of twelve Bibles and five hundred New Testaments, and this added information:

This week a squadron was equipping rubber liferafts for possible use. One of the men equipping them had been in a liferaft for five days. He asked that a New Testament be placed in his raft. Immediately the other men all made a similar request. As a result, many of the Testaments just received will go to sea. If the liferafts have to be used, the Testaments will serve in a glorious way.



U. S. Army Signal Corps.

On the day of induction, the recruit receives a Testament if he wishes

Secretary Mann received a letter in the early summer from a chaplain in North Africa, who describes himself as "a missionary-colporteur for far-removed stations in the Navy." He states that not one of the Bibles supplied him will rest unread or unused. He then relates this incident:

This week our first-class ship's baker, for the base, entered the chaplain's office in a rather hang-dog fashion, saying, "Chaplain, my morale is slipping!" I wondered if he were going to tell some tragic tale relating to wine, women, and song; but instead he added, "I came here a good Christian. I still am true to the faith, but, after six months, you cannot always help yourself, even when you receive letters from home."

Thereupon I turned to my Bible, hauling it down from the nearby shelf, and read to him Dad's world-war favorite, and one of mine ever since then: "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty." And then my own best verse: "They that wait upon the Lord shall renew their strength."

Turning to the chief baker, I said, "Even my strength feels the mental tug and pull of events just now, and I could not, as a man of God, give you or anyone else a sense of confidence or peace, unless I was finding these for myself in His presence. The next six months will be hard . . . read the Great Book, and let God speak to you as he alone can do."

The baker left my berth smiling, because of that book.

A Chaplain from Fort Eustis, Virginia, writes to Secretary Stiffler:

Last Sunday I went to one of the guard houses for a service with the men confined there.

One of the guards was sitting outside the guard house door and I saw that he was reading a New Testament.



A shipment of Testaments arrives at the chaplain's office

I said to him, "What is that book you are reading, soldier?"

"Well I am trying to read my New Testament. I do pretty well with the little words but when I get to the big words I don't do so well. Just the same I get a lot of good out of my New Testament and I read it as often as I can. It says here, "Come and see."

And I said, "But that is not all. It is fine to come and see but don't forget to 'Go and tell.' "

I took the book and found it to be one of the New Testaments the American Bible Society provides for the soldiers. This soldier couldn't read very well, yet he read the best he could and was blessed because he did his best with your gift. This true story ought to encourage you.

The Society has helped to solve a problem for a chaplain of the Coast Artillery at Fort Dawes, Massachusetts, who writes:

I have received the Pulpit Bibles and New Testaments which you so kindly sent me. I do want you to know that this gift is appreciated. The Pulpit Bibles are especially appreciated as I am now relieved of the necessity of carrying a Bible with me from post to post for Sunday Services. You may be interested to know that I cover four different island forts on a Sunday and have to travel by boat. Two weeks ago the sailing was especially rough, and while in the act of boarding the boat at one of the forts, I lost my own Bible overboard. This may explain in part why I am so happy to have a Pulpit Bible at each fort.

A friend of the Society who, with his wife, has for years spent all his spare time visiting lonely patients in one of our military hospitals along the Eastern Seaboard, relates this incident from one of his recent visits:

Three Sundays ago a patient in the Fort Slocum Military Hospital asked for and was given a Testament. His bunkie saw him reading it, and asked if he could have it for keeps, which request was refused. He, however, promised to try and get his bunkie a copy. On the following Sunday, the first patient made the fact known to us, and we gladly gave the second man a Testament. Then a



U. S. Navy

"Thus saith the Lord"

third asked for, and received, a copy of the Holy Word. And so, the Good News spreads.

Thousands of friends of the Society have made gifts for Testaments for our men in service, and the Society has included with the books a little card giving the name and address of the donor. Mr. and Mrs. C. M. Scarborough, of Denver, Colorado, in sending an additional gift, write:

Were surprised to receive two very appreciative notes from soldiers at Fort Harrison, Indiana, because of Testaments which had reached them through your society in carrying out a gift request sent last November.

We enclose \$24 herewith for some more Testaments for soldiers, sailors, or airmen—or servicewomen.

Miss M. L. Walter, of Mount Vernon, New York, writes:

In the past few weeks, I have received four letters from young men, thanking me for the Testaments . . . In one case the young man, who is only eighteen years old, has written me more than once in a friendly way, and in his last letter said, "I am going to get a Bible when I can." Now, I want to get a Bible for him, and am enclosing one dollar. Will you kindly pick out one, and send it to him with my compliments?

Have you thought of this form of ministry to our men and women in the services? Such gifts should be sent in care of the War Emergency Fund.

This issue of the BIBLE SOCIETY RECORD covers July and August. Beginning September first, the *Record* will appear monthly as usual.

Items of Interest

Another New Testament

AT THE Society's 127th Annual Meeting, the Reverend Lewis E. Ryan was made an honorary Life Member of the American Bible Society, in recognition of his devoted services as chairman of the translation committee of the Christian and Missionary Alliance Mission which prepared the New Testament for the Malinké tribe, living in French West Africa. A tentative edition, printed on the mission multigraph machine, was completed in 1930. This revised text was published in 1942 by the American Bible Society and the National Bible Society of Scotland. The Reverend C. C. Ellenberger, who, with his wife, both members of the committee, saw the book through the press, sailed on May 12 for West Africa, taking 300 copies of the New Testament with him. A few have been sent by mail, but we do not know if they have been received.

Madagascar

ABOUT a year ago the American Bible Society sent \$2,937.50 from its War Emergency Fund to Madagascar for the publishing of 5,000 New Testaments in the Malagasy language. The strong Christian community there was entirely out of Bibles, which, before the war, had been printed and shipped from England. A recent letter from J. H. Conolly, of the London Missionary Society Press at Tananarive, describes the difficulties experienced in getting the books printed and bound. The only paper available was newsprint, which was difficult to handle

without waste in cutting it into large sheets. Mr. Conolly writes, "When the weather got really hot, the lads engaged on this—they were working under a corrugated iron roof—would dash out, stick their heads under the pump, and dash back again. I should, of course, explain that the Malagasy idea of 'dash' has no relation whatever to the American conception of 'hustle.'"

Not for Sale

DR. A. I. GOOD, the principal translator of the Old Testament in the Bulu language, spoken by 600,000 people in the French Cameroons, in acknowledging the arrival of a new shipment of the recently published complete Bulu Bible, says, "I cannot tell you how eagerly these will be snapped up at once. Any Bulu Bibles reaching here are sold at once; they do not last at all. Arrival means sale, and immediately. We much appreciate this special effort on your part to get these books to us, even at the extra expense to which you have gone. No book has ever come to this country which has been so much desired. And though money is scarce, and anyone possessing a Bible could sell it for twice what he paid for it, I have not heard of a single individual who would even consider disposing of his copy."

The Bible in Japan

ARADIO broadcast in English from Tokyo, reported by the Office of War Information, contains the following statement:



Seaman Jimmy Clifton is shown in the accompanying pictures equipping a lifeboat with one of the copies of the New Testament in a waterproof container supplied by the American Bible Society to Merchant Marine and Naval vessels, and to the larger airplanes of the Navy for their rubber rafts. In his left hand Seaman



Clifton holds a canvas sack, which is long and narrow, because it was made to contain a pair of flags furled on sticks for semaphore signaling. There just happens to be room in it to add the Testament.

In the other picture, Seaman Clifton is placing the envelope in a compartment of the ship's lifeboat.

We have great pleasure in reporting that the new translation of the Old Testament is well under way. The problem confronting the Bible Society is how to meet the ever-increasing demand for the new Bibles. Thus, copies will be sold out as soon as they are printed. We find that the Bible has now become the book of the Japanese, and that the new translation of the Old Testament by Japanese scholars is most timely.

This revision of the Old Testament is undoubtedly the response to the desire of the Japanese Church to bring the Old Testament up to date with the New Testament. The standard version of the Japanese translation of the Bible was issued in 1887, and of this the revised version of the New Testament was published in 1917, both editions being published by the Bible Societies. The Old Testament has, therefore, been in need of revision to correspond to that of the New Testament, and it is this, no doubt, which the Japanese scholars are undertaking.

Grateful "Detainees"

THE Reverend K. Unoura, of the Community Christian Church in the Heart Mountain relocation center, Wyoming, writes:

We wish to acknowledge with gratitude the receipt of 100 New Testaments from New York directly some months ago, 100 English Bibles, 100 English New Testaments, and 300 Japanese New Testaments from San Francisco about a week ago. We are planning to distribute the English New Testaments and Bibles to those worthy students, without cost; but as to the Japanese Testaments, we expect to receive free-will offerings, which will be forwarded to you, so that this token of appreciation on our behalf can be used elsewhere through your good office.

At the last official board meeting, I was instructed to extend, in behalf of the members, our sincere appreciation to the American Bible Society for their generosity, expressed in a manner such as no other organization could render. We shall long remember your kindness, and try to do our best for the cause of our Master.

• • •

Rushing a New Testament to Completion

The story of how the first edition in the Kijita language was examined in manuscript, printed, bound, and shipped to the field during the short furlough of the missionaries who brought the manuscript from the heart of Africa. The Kijita New Testament was produced by the American Bible Society for the British and Foreign Bible Society as a War Emergency service

by Frank E. Manning

AS WE look upon the completed Kijita New Testament, our minds go back to the Bajita people on the shores and islands of Lake Victoria, in Central Africa.

About ten years ago Missionary Reider of the Seventh-Day Adventist Church, together with several Bajita tribesmen, started the work of translating the New Testament into the Kijita language. These few native men were splendidly trained, and were able to read the Word in English, Kiswahili, and Kiganda. This was a great help; for it left the missionaries free to devote more of their time to the original text.

Less than four years ago, the Africa Inland Mission was fortunate enough to obtain this Kijita New Testament in manuscript form. After considerable revision work was done on it by Miss T. Fay Toney and others of the Inland Mission, assisted by a na-

tive Njita named Zakayo Mtema, the manuscript was brought to this country by two missionaries. As the trip was made through dangerous waters following Pearl Harbor, the precious manuscript was wrapped in oiled paper and kept always close at hand, in case it should be necessary to leave the ship.

After reaching New York in safety, the manuscript was presented to the Versions Committee of the American Bible Society with the earnest request that it be printed within a year, so that the missionaries could return to the field with the printed Word of God for the native brethren. To do this seemed impossible; for there were several manuscripts at hand already in the vault of the Bible Society waiting for attention.

The Bible Society was soon to have a traffic conference at which time the year's work would be mapped out for the Versions Department. In the



Rev. and Mrs. Frank Manning discuss the manuscript of the Kijita New Testament with Mr. Ernest Cocquet, proofreader at the Bible House

meantime definite prayer was being offered regarding this matter, for these two missionaries were the only ones in America who could check the Kijita Testament, and they did not want to be delayed beyond their normal period of furlough.

One result of the conference was that the Kijita manuscript was placed at the top of the list next to one that the Bible Society was working on at that time. What rejoicing there was over this first evidence that the Bajita people would not be long in receiving the complete New Testament in a language they could understand!

The missionaries wanted to stay in America until the New Testaments were ready to be shipped; but due to exigencies of war, no promise could be made regarding the date of their completion. Perhaps, only 500 copies could be bound before they sailed,

instead of the twenty-five hundred which had been asked for originally. Again the matter was held before the Lord in prayer.

The time came for the missionaries to return to the field, but still the completion of the Testaments was uncertain. However, when the missionaries received assurance of bookings, they paid the fare. When they returned to their quarters from the steamship office, they were greeted with the welcome word that the New Testaments were off the press—all twenty-five hundred of them! A few days later about one third of these were passed by the United States censor for immediate shipment. Pray that these and all other shipments of the Word of God may reach their destination safely. The Bajita people are anxiously waiting for this Testament; and, needless to say, they will read it with great eagerness—and by God's grace will LIVE it.

As usual, the Bible Society has published this Testament without a question regarding cost. The natives will pay a nominal price for the Testaments nominal to us, but not to them.

The difference between the cost of producing them and the sale price to the natives will be met through gifts received by the Bible Society from interested individuals. Thus the Bible Society is in reality a mission agency and worthy of the prayers and gifts of the Lord's children; for how could the missionary work effectively without the Word of God in the native tongue?

Note: The missionary translators sacrificed part of their valuable personal baggage and freight allotment to get the books to Tanganyika. Mr. Manning is taking about fifty with him in a briefcase, by way of South America. A freight shipment is on the way, and parcel post packages are going off regularly.

• • •

The Bible on America's Burma Road

by Francis C. Stifler

APAN-AMERICAN plane, uncamouflaged, fuselage of unpainted, glistening aluminum, with wings proudly flaunting the colorful emblem of Old Glory, giving no indication it had come out of the theater of war, settled peacefully, amid barrage balloons, on Boeing Field in Seattle, Washington. Out of that plane with curtain-drawn windows stepped a travel-weary passenger with a

denim knapsack over his shoulder. This bag showed evidences of the wear and tear of a seven-thousand-mile trip to the northland. Mud and dust from Yukon Territory, Canada, and the tundra of arctic Alaska still clung to it as signs of weeks of roughing it among the soldiers on the Alcan Highway and in the Alaskan combat zone.

Two months before, Del Grant had left a U.S.

Army cargo and repair base "somewhere" in Canada, with a series of religious and morale building motion pictures, some literature, and a limited supply of Testaments and Gospels, to start his 7,000 miracle miles on America's Burma Road and Alaskan trails, to bring back the story of thousands of fighting men in our far Northern territory. From the life of these men he relates gripping incidents.

"Men, builders of America's 'Burma Road,' the biggest project of its kind undertaken since construction of the Panama Canal," Grant said, "sat immobile under the spell of the gospel story. There are many thousands of these boys strung along the seventeen-hundred-mile front. They have been working untiringly night and day since the thaw of early April, with no public tribute paid them until recently, because no one realized such an army of workers existed. They have heroically fought the elements in this wilderness, and won. Though it be a home front, far from enemy positions, yet it is no less important and real. The battle there, I found, was against a loneliness, a segregation, and an isolation that were ominous. They also fought against other more tangible things, such as unharnessed nature, heat and humidity, mosquitoes and muskeg, that would have bogged down any but the most courageous and determined."

In relating his interesting adventure, Mr. Grant said: "Rumbling along in an army truck, one lonely night, over that long, long trail that winds its way into Alaska and the dream of a new empire to the north, I talked to one of the youthful khaki-clad pioneers of 1942 who swung the ax as those at other fronts shouldered the gun. Turning to me, he said as he shifted into second gear, 'Mr. Grant, don't you think this war will end in a few months? Say, it sure would be great if they would give each of us a jeep, and let us start back over the road we've blazed out of this wilderness, wouldn't it? You know what I mean, —after it's over, so that we could go back and see dad and mom and sis again. Say, I haven't been out of here since we started this thing! It would be great to be home again.'

"I tried to smile at the suggestion, as if to be encouraging, but my facial expression seemed to freeze, because the muscles just would not respond properly. I tried to reply in the affirmative, but I choked on the words. Placing my hand on his shoulder, I said: 'Fellow, I feel like praying, don't you?' We stopped by the side of the Alcan Highway, and bowed before the throne of grace in prayer. I left a Gospel portion with the lad, and, as we reached our destination and he rode away, I said to myself, 'I hope you are right, fellow; I hope it is the road back for you and the others who helped build it.'

"At an Army air base within sight of the Siberian border, a squadron of Flying Tigers, grounded by intense arctic fogs, wasted their time eating ptarmigan (the arctic grouse—a favorite northern game bird), and lolled away the hours while they waited for clear weather and action. One night, in their quinset huts, we had a rare treat—a feed of roasted bear meat.

"The next night there was little reveling, and I sat alone on my bunk watching them pore over their aerial maps, charting the course of their 'death mission' on the coming dawn. The fog had lifted and 'activities' would be resumed.

"Before retiring, we gathered in an informal but solemn, gospel service. Little was said by any of the men, but deep concern for the things of God was revealed on their faces."

To the Flying Tigers of this squadron commanded by Major John Chennault, son of the famous general, Mr. Grant gave copies of the Society's Scriptures. At Fairbanks, Whitehorse, Nome, and other points along the famous Alaskan International Highway, the guarded supply of Gospels and Testaments were rationed to eager men, always leaving scores of empty hands still reaching for the Word of Life.

"Having interviewed hundreds of these boys," Evangelist Grant said, "I believe I know what they most need and desire,—not seasonal knickknacks, but rather letters with a cheery lift, religious books and other publications that will satisfy their newly created hunger for things of spiritual value,—and most of all these boys need BIBLES. An orderly, sitting on a bunk next to the one assigned to me, had been intently reading. When the chaplain came in, he said, 'Here, Chaplain, is a very interesting book. It's about the good Lord.' I learned that the lad had never before taken time to acquaint himself with God's Word.

"Alaska presents a challenge to Bible-loving America," concluded Mr. Grant. "Multitudes of soldiers and an army of civilian workers are in a vast area with desperately few Bibles. This need is our responsibility, and must be met."

At the time of this writing, 200,000 Gospels of John are in San Francisco and, in the next few days, will be dispersed to dozens of military bases between the Mexican border and Alaska. Of these at least 25,000 will go to Alaska, and will be given to the men Mr. Grant has so recently visited; but even these are not sufficient; thousands of Testaments and hundreds of Bibles are needed too.

In a quinset hut at Nome, Alaska. These men have not had a furlough for three years





Editorial Comment



BIBLE SOCIETY RECORD

*A Journal Dedicated to the Wider
Distribution of the Holy Scriptures*

Editors: THE SECRETARIES

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Bible House, Park Avenue and
57th Street, New York

Vol. 88 JULY 1943 No. 6

TO EDITORS: *The Bible Society Record* invites reprinting of its articles in whole or in part. Its contents are not copyrighted.

THE "Changeless Bible" series of coast-to-coast Blue Network broadcasts by Secretary Stifler was changed in June from 1:30 p.m. EWT to 12 noon each Monday. The remainder of the series is as follows: August 2, "How to Read the Bible"; August 9, "How to Study the Bible"; August 16, "The Bible and Business"; August 23, "The Bible and the American Home"; August 30, "The Bible and Tomorrow"; September 6, "The Brotherhood of the Bible"; September 13, "The Bible and the Public School"; September 20, "The Bible and Evangelism"; September 27, "My Words Shall Not Pass Away."

May Meeting of the Board

THE first stated meeting of the Board of Managers of the American Bible Society in its one hundred and twenty-eighth year was held at the Bible House, Park Avenue and 57th Street, New York City, on Thursday, May 6, 1943, at 3:30 o'clock, Vice President William Jay Schieffelin in the chair.

Devotional exercises were conducted by Rev. Dr. Ernest Brennecke.

The minutes of the twelfth stated meeting of the one hundred and twenty-seventh year were approved.

The minutes of the various standing committees were presented and approved, and their recommendations adopted.

It was reported that copies of the Kijita New Testament were ready for distribution.

A summary of distribution in the United States for the year 1942 showed a total of 5,371,293 volumes as compared with 4,443,445 volumes distributed in 1941, an increase of 927,848 volumes.

The meeting was adjourned.

June Meeting of the Board

THE second stated meeting of the Board of Managers of the American Bible Society in its one hundred and twenty-eighth year was held at the Bible House, Park Avenue and 57th Street, New York City, on Thursday, June 3, 1943, at 3:30 o'clock, President John T. Manson in the chair.

Devotional exercises were conducted by Dr. P. H. J. Lerrigo.

The minutes of the first stated meeting of the year were approved.

The standing committees were elected for the year 1943-1944 (see inside back cover).

The minutes of the various standing committees were presented and approved, and their recommendations adopted.

Rev. R. Reider was elected an Honorary Life Member of the Society.

The Board authorized a grant to the Presbyterian Cameroun Mission of approximately 1,200 Bibles and 2,800 New Testaments in Bulu; and also a grant of 200 Bibles and 100 New Testaments in Gilbertese to the Gilbert Islands Mission; both on the sale and distribution plan.

The meeting was adjourned.

127th Annual Meeting

THE Society's one hundred and twenty-seventh Annual Meeting was convened at the Bible House on May 13, 1943, at 3 o'clock, Vice President William Jay Schieffelin in the chair.

The following Managers were re-elected for the term 1943-1947: George D. Beattys, Arlando Marine, Franklin S. Edmonds, James R. Joy, LL.D.,

Silas F. Hallock, M.D., Ray Clarke Tillinghast, S. Frederick Telleen, Arthur Y. Meeker, Mrs. Herrick B. Young, and Hurnard J. Kenner.

The following were elected Life Directors of the Society: Adrian Gips, Mr. A. Herman Armerding, Miss Anna W. Hubbard, Mr. Charles L. Huston, Mr. James G. Rice.

The following were elected Honorary Life Members:

Rev. Charles E. Maddry, D.D. Richmond, Virginia. In recognition of his deep concern for the supply of Scriptures to populations blockaded by war, and his generous assistance in aiding the Society's efforts to meet these needs.

Mr. G. Edward Pendray, Westinghouse Electric & Manufacturing Co., New York City. In recognition of his invaluable counsel and aid in the creation and support of the Society's motion picture "The Book for the World of Tomorrow."

Dr. Ivan Neprash, Philadelphia, Pennsylvania. In recognition of his long devotion to the ministry of the Bible to the Russian people, and his practical aid to the Society as it seeks to increase its service to them.

Bishop Cesar Dacorso Filho, bishop of the Methodist Church, Brazil. In recognition of his distinguished leadership in the Christian evangelical movement in Brazil, and in honor of his election as the president of the Advisory Council of the Sociedades Biblicas Unidas.

Rev. Lewis Eugene Ryan, chairman of the translation committee of the Christian and Missionary Alliance Mission, which prepared a translation of the New Testament for the 600,000 Malinké, or Meninka, people living in the neighborhood of Kankan, French West Africa. (See)

Rev. Frank E. Manning, of the Africa Inland Mission, who, with others of that mission and of the Seventh-day Adventist Mission, prepared the translation of the first New Testament in the Kijita language for the 100,000 Kajita tribesmen living along the southern shores and islands of Lake Victoria in Tanganyika, East Africa. (See story on page 91.)

The Reverend George Parkinson Howard, D.D., spoke on "A Spiritual Adventure in South America."

The Society's new sound motion picture "The Book for the World of Tomorrow" was presented, after which tea was served.

Standing Committees for 1943-1944

THE varied tasks of the American Bible Society are administered through its General Reference Committee and seven specific standing committees elected annually at the June meeting of the Board. The committees thus chosen to serve for the year 1943-1944 are given below:

Versions

Rev. Ernest Brennecke, Ph.D.
Prof. Oswald T. Allis, Ph.D., D.D.
Prof. J. Newton Davies, S.T.D.
Prof. Burton S. Easton, Ph.D., D.D.
Prof. Edwin E. Calverley, Ph.D.
Rev. Edwin W. Smith, D.D.

Ways and Means

C. E. Leavers
Howard Whittemore
Arlando Marine
Ray Clarke Tillinghast
James R. Joy, L.L.D.
Frank C. Goodman
John J. Leu
Hurnard J. Kenner
Graham Stewart

National Distribution

Howard Whittemore
George D. Beattys
Silas F. Hallock, M.D.
George Woolsey, M.D.
John Binns
Rev. Mark A. Dawber, D.D.
Rev. Hermann N. Morse, D.D.
Rev. James P. Gillespie

Finance

James T. Van Steenberg
S. Frederick Telleen
Daniel Burke, L.L.D.
Fred Herrigel, Jr.
Harry Hodges
Henry Greaves
Everett Smith

Auditing

Arlando Marine

Orrin R. Judd

Ward Melville

Publication

Stetson Baker
James M. Stuart
Ray Clarke Tillinghast
Jeremiah R. Van Brunt
Samuel H. Libby
Ward Melville
Helena M. Babbage
Rev. John Sutherland Bonnell, D.D.

Foreign Agencies

Bishop Herbert Welch
William Albert Harbison
Arthur Y. Meeker
Edward H. Hume, M.D.
Mrs. Herrick B. Young
C. L. Hsia, Ph.D.
Bishop F. J. McConnell
Rev. A. L. Warnshuis, D.D.
P. H. J. Lerrigo, M.D.

General Reference

Members at Large of the General Reference Committee

Rev. James P. Gillespie, John J. Leu, and Samuel H. Libby

In the United States—Districts and Depositories

District and Division Secretaries

Eastern—New York, North New Jersey
Frank H. Mann, M.A., Bible House, New York 22
Atlantic—Pennsylvania, Delaware, South New Jersey
Rev. G. G. Dilworth, D.D., 701 Walnut St., Philadelphia 6, Pa.
National Capital—Maryland, District of Columbia
Rev. E. C. Powers, D.D., 9 E. Franklin St., Baltimore 2, Md.
South Atlantic—Virginia, West Virginia, North Carolina
Rev. I. S. McElroy, Jr., Central Nat. Bk. Bldg., Richmond 19, Va.
Southern—Georgia, So. Carolina, Florida, Tenn., Alabama, Miss.
Rev. B. H. Smith, 85 Walton St., Atlanta 3, Ga.

Central—Ohio, Indiana, Michigan, Kentucky
Rev. G. B. Cameron, 519 Main St., Cincinnati 2, Ohio.
Northwestern—Illinois, Iowa, Missouri, Wis., Minn., N. Dak., S. Dak.
Rev. Robert T. Taylor, D.D., 35 E. Wacker Drive, Chicago 1, Ill.
Southwestern—Texas, Oklahoma, Arkansas, Louisiana
Rev. Frank W. Langham, 1914 Main St., Dallas 1, Tex.
Rocky Mountain—Col., Neb., Kan., Utah, Wyo., Mont., Ida., N. Mex., Ariz.
Rev. Henry H. Ragatz, 650 Seventeenth Street, Denver 2, Colo.
Pacific—California, Washington, Ore., Nevada, Alaska, Hawaii
Rev. R. W. Bayless, D.D., 224 McAllister St., San Francisco 2, Calif.

Divisions of the Haven Memorial Agency among the Colored People of the United States

Atlanta—Georgia, So. Carolina, Florida, Alabama, Mississippi, Tenn.
Rev. D. H. Stanton, D.D., 56 Gammon Ave., S. E., Atlanta, Ga.
Charlotte—No. Carolina, Virginia, W. Va., D. C., Maryland
Rev. J. S. N. Tross, Ph.D., D.D., 329 S. Brevard St., Charlotte 1, N. C.

Cleveland—Ohio, Pa., N. Y., N. J., Del., Mich., Ind., Ill., Mo., Kv.
Rev. V. C. Hodges, D.D., 5424 Woodland Ave., Cleveland 4, Ohio.
Dallas—Texas, Louisiana, Arkansas, Oklahoma, Kansas
Rev. G. A. Hobart Sheppard, D.D., 2549 Elm St., Dallas 1, Texas.

Depositories—To Which Orders for Scriptures Should Be Sent

New York City—Bible House, Park Ave. and 57th St. New York, New Jersey, Penna., Del., Maryland, D. C., Virginia, W. Va.
Atlanta, Georgia—85 Walton St. No. Carolina, So. Carolina, Georgia, Florida, Tenn., Alabama, Mississippi.
Chicago, Illinois—35 E. Wacker Drive Ohio, Ky., Ind., Ill., Iowa, Mo., Mich., Wis., Minn., N. Dak., S. Dak., Neb., Kan.
Dallas, Texas—1914 Main St. Texas, Oklahoma, Arkansas, Louisiana, Colorado, New Mexico.
San Francisco, California—224 McAllister St. Wash., Ore., Calif., Nevada, Mont., Idaho, Wyo., Utah, Ariz., Alaska, Hawaii.

Foreign Agencies

West Indies—Rev. James Innes, Neptuno 629, Havana, Cuba.
Mexico—Sr. H. T. Marroquin, Apartado 1373, Mexico City.
Caribbean—Rev. Raymond R. Gregory, Bible House, Box J, Cristobal, Canal Zone.
Upper Andes—John Ritchie, Apartado 448, Girón Camaná 836, Lima, Peru.
La Plata—Rev. P. Penzotti, Calle Paraná 471, Buenos Aires, Argentina.

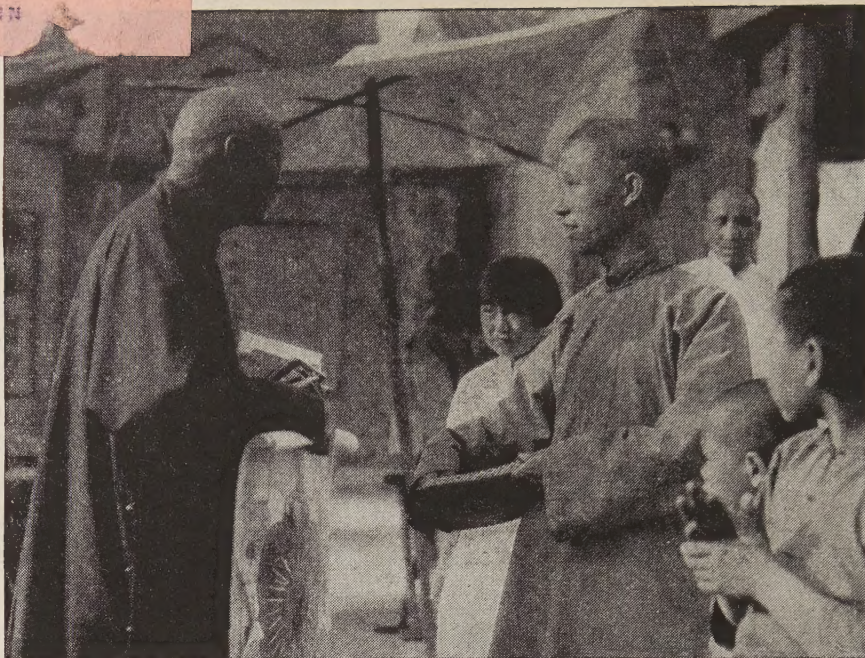
Brazil—Rev. Charles W. Turner, Ph.D., Bible House, Avenida Erasmo Braga No. 12, Rio de Janeiro.
Bible Lands Agency, North—Mr. F. Lyman MacCallum, Box 747, Beirut, Syria.
Bible Lands Agency South—Mr. H. Athanasian, P. O. Box 724, 62 Sharia Ibrahim Pasha, Cairo, Egypt.

Philippines—Rev. W. H. Fonger, Box 755, Bible House, No. 636 Isaac Peral, Manila.
Thailand (Siam)—Rev. Robert O. Franklin (on furlough) 703 Sathorn Rd., Bangkok.
China—Rev. W. H. Hudspeth, M.A., Bible House, 58 Hongkong Road., Shanghai.
Japan Bible Society—Mr. T. Tanaka, General Secretary, Bible House, 2 Shichome, Ginza, Tokyo, Japan

State Bible Societies Cooperating with the American Bible Society

Maine—Rev. Hammond I. Peterson, 19 Pine St., Portland 4.
New Hampshire—Edward A. Dame, 24 Warren St., Concord.
Vermont—Rev. Stanley B. Hyde, 189 South Winooski Ave., Burlington.
Massachusetts—Rev. F. K. Singiser, D.D., 41 Bromfield St., Boston 6.

Connecticut—Rev. S. W. Raymond, 278 Farmington Ave., Hartford.
Rhode Island—Rev. Selden R. McCurdy, D.D., 144 Westminster St., Providence 3.
Maryland—Rev. E. C. Powers, D.D., 9 E. Franklin St., Baltimore 2.



CHINA WANTS BIBLES

As Well as Bombers!

IN China there is a widespread hunger for the Word of God.

Printing plants have been bombed. Transportation systems have broken down. Many have no money to buy.

Yet the American Bible Society carries on, keeping offices open even in bombed areas, often at grave personal risk and acute discomfort. Scriptures are being sent to various sections of the country by every available means—by bearers, wheelbarrows, bicycles, rickshaws, oxcarts, trucks, busses, trains, junks, steamers, and planes.

Neither difficulty nor peril nor cost must stand in the way. For never before in the long history of Christian work in China has the need—and the opportunity—been so great.

You can help carry forward this great Christian work—and at the same time provide peace and security for yourself—through the purchase of an American Bible Society Annuity Agreement. Under such an agreement you receive a regular income as long as you live. Let us send you the interesting booklet "A Gift That Lives." Learn how you are entitled to certain tax exemptions under the Bible Society Annuity Plan—how you can give and receive generously at the same time!

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